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Yateney gravely observed that he knew all along that they were the guilty persons, but that before denouncing them he had resolved to try what conscience would do. Thereupon they swore by the Prophet and the beards of their fathers that they would rob no more; and on this solemn assurance, Sheikh Yateney allowed them to depart. The next day he went before the pasha, told him that he had recovered his treasure, and desired him to send his janissaries for it. The pasha did so, and then gave him a handsome reward. Yateney delighted, went home, told his wife all, and thanked God he had a partner so full of wit as to put such an idea in his head. But he determined to go to the bazaar no more, content to live on the pasha's liberality.

But the destiny of Ben Lefgoim was not fulfilled. His desire for rest could no more be satisfied than that of the dove which went forth from the ark and found nothing but water. There happened at Stambool (Constantinople) a very grave affair. A treasure placed in the sultan's seraglio was most inexplicably robbed; and the riches being principally diamonds and precious stones, the grief of the monarch was great. The event was rumoured about through all Islam, and the Pasha of Damascus, hearing of the circumstances, sent word to the sultan that there was a man in Cairo who could discover the authors of the robbery. The sultan immediately sent orders that Yateney should be sent under good escort to Stambool.

Yateney was furious when he heard that he had to go to Constantinople, and for what purpose. He was like a madman, and could express his outraged feelings in no other way than by beating his wife, which he did more severely than the first time. Then, as it was impossible to resist an order of the sultan, he set out for Stambool, taking with him his wife, and an escort of four janissaries.

As he went along Yateney declared continually that it was all over with him, that he was a ruined man. Arrived in sight of Stambool his grief grew greater still, and when he landed his heart quite failed him. He accordingly bade the janissaries go forward, and say that he had arrived, but could only reach the palace next day. His object was to gain one day more of life. He then erected his tent on the shore, and remained alone with his wife.

The reputation of the sheikh had spread through all Stambool, and his arrival had alarmed all the robbers in the place. They trembled lest they all should be discovered. But the real robbers of the seraglio were chiefly frightened. They had been on the eve of embarking with their prize, when they were suddenly prevented. To wait a better opportunity, they had

buried their treasure on the sandy shore; on the very spot Yateney had pitched his tent.

This put an end to all hesitation on the part of the thieves. They rushed to Yateney, threw themselves at his feet, begged his forgiveness, and implored him not to denounce them to the police. Yateney made a similar reply to that he had made to the seven thieves of Cairo, and retired to rest contented and happy. Next day, when the messengers of the sultan came, he exclaimed,

"It is not my place to go to the sultan, but his to come to me. The treasure is here."

The sultan came with all his court. The earth was dug up, and the treasure discovered. But when the vizier asked Yateney who were the authors of the robbery, he answered,

"What matter! here is the treasure, the rest is in the hands of God."

The vizier did not insist, and the sultan, ravished at recovering his treasure, loaded Yateney with caresses and presents. He not only rewarded him, but insisted on keeping him about his person. He treated him with distinguished honour as a man of mark and note, loaded him with riches, and put him on an equality with himself. But Yateney was not happy. He did not feel himself equal to his position, and, pestered with questions from all around, sighed for his home and obscurity.

One day he was in a bath with the sultan.

"If," said he, "I were to give the sultan a box on the ear, he would think me mad, and send me back to my own country."

No sooner said than done. Yateney gave the sultan a box on the ear and rushed out of the room. The sultan followed him, burning with rage; scarcely had he crossed the threshold when down went the whole building.

The sultan, persuaded that the sheikh had acted with great presence of mind to save his life, protested that he would grant him any favour he chose to ask him.

"Father of True Believers," said the sheikh, "I only ask one thing, and that is, that you publish through all your dominions strict orders that no one shall ask me any more questions."

Thereupon he told the sultan his whole history, at which the sultan was amazed, and all the more looked upon the sheikh as an inspired man. Then he embraced him, made him great presents, and sent him home to his own country, where ever after he regarded his wife as the author of his fortune, and advised all young men to take example by him, and set great store by matrimonial counsels.

LAYARD AND THE DISCOVERIES AT NIMROUD.

Is it true that the light from some of the more distant fixed stars takes ages multiplied by ages to reach this our earth, and that what we see are not the bodies as they now exist, but as they existed some thousands of years ago? All science is thus carrying us into the past. Geology has made us acquainted with a pre-adamite earth, and various forms of organised being as peculiar to that earlier world. What was considered as nothing more than so much gold-dust scattered on the black ground of the heavens, our modern astronomy has resolved into a field of suns and systems, whose mingled light goes to make up so many splendid constellations, and whose date is to be found far down in the depths of a past eternity. Nor this only. The recent discoveries of the site and ruins of ancient cities, enable us to walk their streets, and leisurely view those palaces in which lived and luxuriated some of the mightiest princes that ever impressed the soil of this our world, the temples in which they worshipped, the tombs in which they were buried, and the monuments which were reared in memory of their deeds and of their name. We find ourselves in the immediate neighbourhood of the hanging gardens, and of those marvellous structures which tradition has referred to a very remote antiquity. Our knowledge is likely to be rectified and

enlarged concerning a people who were supposed to have left behind them no trace of their historical life. These ruins will henceforth testify, not only to the fact of their existence, but to their progress in civilisation, in intellectual culture, in physical science, and in artistic skill. France and England divide the glory of having rescued from the underground darkness and oblivion of twenty-five centuries, some of the most magnificent remains of the old world. Many a traveller's foot had pressed those mounds which are found on the banks of the Tigris, but it was reserved for M. Botta and Dr. Layard to discover the treasures which they concealed. They prosecuted their researches with exhaustless patience and perseverance; and though the story of the people which once inhabited these cities of renown, is to be read in bricks and stones, and slabs, and bas-reliefs, and monumental inscriptions, yet, as Dr. Layard observes, "there could have been no more durable method of preserving the national records; the inscribed walls of palaces and rock tablets have handed down to us the only authentic history of ancient Assyria;" while by the discoveries of himself and others, the intention of those who founded that great empire "will be amply fulfilled, and the records of their might will

be more widely spread, and more effectually preserved by modern art, than the most exalted ambition could have contemplated."

Nineveh, the capital of Assyria, was situated on the eastern bank of the river Tigris, opposite the present town of Mosul, about two hundred and eighty miles north of Babylon, whose rival it was, but of much larger dimensions. It was about twenty miles in length, twelve in breadth, sixty in compass, and took three days' journey to perform its circuit. It was surrounded by walls a hundred feet high, and so wide that three chariots could drive abreast upon them, and was fortified by fifteen hundred towers of two hundred feet in height, while the population exceeded six hundred thousand. This number is small compared with the inhabitants included in the metropolis of either England or France, and yet neither Paris nor London occupies one-fourth of the space on which Nineveh stood. It is probable, therefore, that a large portion of the ground was occupied with gardens, and parks, and vineyards, and fields for pasture. Its grandeur was equal to its size. Even at that early age, architecture had attained to high perfection, and its productions were on a gigantic and magnificent scale. Science and art had combined to create a place of commanding elegance, while in wealth and luxury it rose to the highest point.

The whole current of tradition leads us to Nimrod as the founder of this great city. He was an immediate descendant of the patriarch Noah, and a man of rare courage and enterprise. His successful pursuits in the chase marked him out as one peculiarly fitted to sustain the duties and responsibilities of government; and having obtained for himself a name in the earth, he left the land of Shinar, where he first founded his dominion, and went into Assyria, and builded Nineveh, the city Rehoboth and Calah, and Resen between Nineveh and Calah. Such is the simple record of the Book concerning the man whose name is inseparably associated with one of the earliest settlements of the human race. But here Revelation leaves us. Scripture is all but silent on Assyria and the Assyrians, till we come comparatively near to the reign of grace—or, as Layard says, "until the period when their warlike expeditions to the west of the Euphrates brought them into contact with the Jews. Pul, the first king whose name is recorded in Scripture, having reigned between eight and nine hundred years before the Christian era, and about two hundred previous to the fall of the empire, must have been nearly the last of a long succession of kings who had ruled over the greater part of Asia. The latter monarchs are more frequently mentioned in the Bible on account of their wars with the Jews, whom they led captive into Assyria. Very little is related even of their deeds, unless they particularly concern the Jewish people." Then if we come to profane history, it has no record of a date so far back as the foundation of the Assyrian empire. The account ascribed to Herodotus is irrecoverably lost; while the testimony of later writers is to be taken with so much reserve and limitation, that it is like the effort to trace the characters on the sand which the waters of the rolling wave have effaced and washed out for ever. With the exception of a few royal names, and some of those of doubtful origin, we have nothing in the form or worthy of the name of authentic history. Ninus, Semiramis, and Sardanapalus, are names familiar to every school-boy in the land. Of the expeditions of the first, and the magnificent deeds of the second, and the profligacy of the third, he has read in his common school-history, but what does he know of Assyria and its far-famed capital? What does any one know? Strange, indeed, that "records of an empire, so renowned for its power and civilisation, should have been entirely lost; and that the site of a city as eminent for its extent as its splendour should for ages have been a matter of doubt. It is not perhaps less curious that an accidental discovery should suddenly lead us to hope that these records may be recovered, and this site satisfactorily identified."

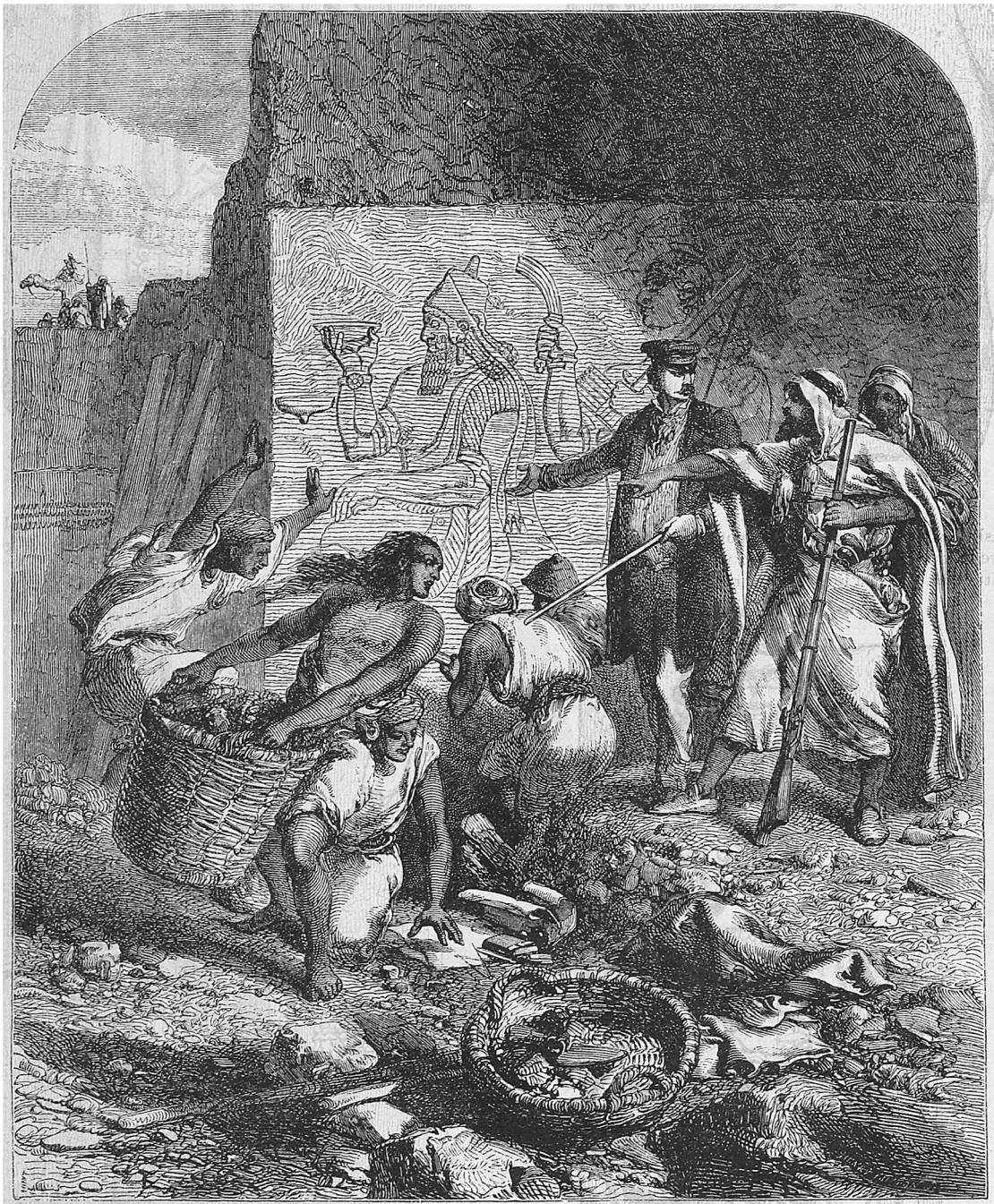
It is to the Sacred Writings that we must turn for all our knowledge of this famous city, from the time of Pul, the first

king of Assyria, who invaded Canaan, till the final overthrow of Nineveh. Scripture sets us down in the midst of that city when it had reached the height of its glory and the extreme of its crime. Wealth, luxury, and idolatry, were all so many causes of its overthrow. The sins and crimes of the people pointed to heaven as conductors to attract the lightning of divine vengeance. But judgment slumbered. Mercy triumphed over justice. A divinely-commissioned prophet was sent to warn them of their danger, and lead them to a timely repentance. His representations and pleadings were not without effect; and for one hundred and fifty years the impending stroke was averted. Nineveh would have been spared had her repentance been sincere. The lightning which played on the edge of the dark cloud retired, and would never have left that dark-bosomed cloud, had not the people fallen back into their former habits and pursuits. They sunk deeper than before in moral pollution, and then another of God's true speakers was sent to foretell the overthrow of the city and the empire. The preparations for the destruction, and the destruction itself, he paints in the most vivid colours. He calls on Nineveh to prepare for the approach of the enemy; while the military array and muster, the very arms and dress of the Medes and Babylonians—their rapid approach to the gates—the process of the siege—the inundation of the river—the taking of the place—the captivity, the lamentation, and the flight of the inhabitants—the sacking of the city—the bearing away of its treasures—together with the consequent desolation and terror—are all set forth under the sublimest and most impressive images, and in the true spirit of Hebrew poetry. There was an old tradition that Nineveh should not be taken till the river Tigris, which defended part of the city, should become its enemy. Now, it so happened that, in the third year of the siege, it became so swollen by continued rains, that it overflowed part of the city, and threw down a considerable portion of the wall. The king, thinking that the oracle was fulfilled by this inundation of the river, and giving up all hope of future safety, lest he should fall into the enemy's hands, built a large funeral pile in the palace; and having collected all his gold and silver, and royal vestments, together with his concubines and his eunuchs, set fire to the pile; and thus involved himself and them, and the whole palace, in one common ruin! When the fate of the king was made known by certain deserters, the enemy entered by the breach which the waters had made, and took the city. So vivid is the description given by the prophet of their entering the devoted city, that you fancy you hear the whip cracking, the horses prancing, the wheels rumbling, the chariots bounding after the galloping steeds; or that you see the reflection from the polished swords and the glittering spears, like flashes of lightning dazzling the eyes; while the slain or the dying are lying in heaps upon the street, and the horses and the chariots stumbling over them. Even her rulers and her tributary powers came not to her help or succour. Those who ought to have espoused her cause, went over to the side of her besiegers. Her numbers, her wealth, her mighty men, availed her not. She became faint-hearted and feeble, and her strongholds were taken with ease. She is in the hand of the enemy: her desolation is complete. The prophet himself is moved to tears by her condition, and, in a tender and beautiful allegory, represents her as an illustrious princess, led away into captivity, attended by her maids of honour, who bewail her and their own calamity by beating their breasts and tearing their hair, in token of grief deep and inconsolable, while the nations whom she had oppressed are seen and heard exulting with joy over her fall.

The overthrow of this great city took place about six hundred years before the evangelical era; and in the second century there was not a single monument of it remaining; nor could any one exactly determine the spot on which it stood. Till a very recent period it was conceived that its site was never to be known—that this eternal oblivion of the very place was part of the sublime prediction. Bishop Newton went so far as to believe that the ruins on the eastern shore of the Tigris—the very ruins on which Layard has been

working with so much enthusiasm—are the ruins of the Persian Nineveh, and not of the Assyrian; and that the ruins of the old Nineveh had long ago been ruined and destroyed. This pleased the sceptic and the infidel. Taking advantage of the concession of the learned prelate, and of others who have assumed the same ground before him, and well know-

the Bible rests its lofty claim. How wonderfully are its statements verified and confirmed by the progress of time, and science, and discovery! Not that the Revelation of God stands in need of any outward evidence to attest its truth. A man has only to refer to his own moral consciousness to be convinced that it is true. But if men will



DISCOVERY OF SCULPTURES BY DR. LAYARD.

ing that there was no authentic history to which to appeal, they at once resolved the sacred narrative into a myth—a creation of the fancy—a mere fiction—and thus sought to set aside the whole of divine Revelation. All doctrine rests on facts, and facts are the very *materiel* of history. Reduce the histories to mere fiction, and the book goes for nothing. But facts are immutable, and it is on its facts that

appeal to external proofs, then every day is multiplying these proofs. It is no longer necessary to ask the same amount of faith, for faith is being more and more converted into sight. Not only can it be proved that there was such a city as Nineveh, but it is rising up again before our eyes; and by the time that one traveller has completed his researches, and another has deciphered the inscriptions which are so

mysterious written on the ruins, the history of that city will so harmonise with the sublime predictions of the inspired Scriptures, that the infidel will be struck dumb. The distin-



FIG. 1.—BUST OF A WARRIOR.

guished explorers of the ruins do not positively affirm that they have so mastered the characters in which these inscriptions are written, as to give a literal and perfect translation of any one

men. But so far as they have gone, they are inclined to believe that all the ruins explored represent the site of the

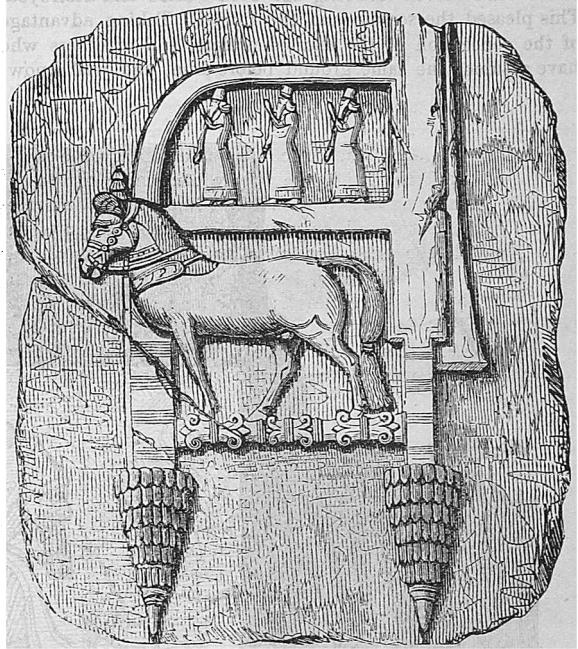


FIG. 3.—THRONE.

ancient Nineveh, and that by the time they have completed their labours, each fragment and each inscription will go to



FIG. 2.—NIMROD, “A MIGHTY HUNTER BEFORE THE LORD.”

record, or to make it incontrovertible that they are exploring the palaces and temples of the old Assyrian capital. This is the modesty common to all truth-loving and truth-seeking



FIG. 4.—A KING.

establish the identity of those remains with the city which Nimrod founded, and which Nabopolassar destroyed.

It appears that rather more than thirty years ago some attempts were made to explore these ruins by Mr. Rich, who was for many years the political resident of the East India Company at Baghdad. He first examined the remains near Hillah, in the neighbourhood of his own residence, in which he found fragments of inscriptions, a few bricks and engraved stones, and a coffin of wood. He then visited Mosul, and was attracted to the opposite side of the river by the report of certain pieces of sculpture having been dug up in one of the mounds there; but he could not obtain even a fragment of it. After visiting the village containing the tomb of Jonah, he next examined the mound known by the name of Kouyunjik, but found only a few fragments of pottery; so that, "with the exception of a small stone chair, and a few remains of inscriptions, he obtained no other Assyrian relics from the site of Nineveh; and he left Mosul, little suspecting that in the mounds were buried the palaces of the Assyrian kings." And will it be believed that these few fragments, which were subsequently deposited in the British Museum, formed almost "the only collection of Assyrian

which might be traced the well-defined wedges of the cuneiform character."* His curiosity was powerfully excited, and he



FIG. 5.

antiquities in Europe? A case scarcely three feet square inclosed all that remained, not only of the great city of Nineveh, but of Babylon itself."

What was wanted to follow up these limited researches was some truly enterprising spirit, with means and men at his command. He already existed. Dr. Layard, who had been wandering through Asia Minor and Syria; during the autumn of 1839 and the early winter of 1840, "felt an irresistible desire to penetrate to the regions beyond the Euphrates," rightly judging that without treading on the remains of Nineveh and Babylon, his pilgrimage would not have been complete. He left Aleppo on the 18th of March, and entered Mosul on the 10th of April. In the middle of the same month, he left Mosul for Baghdad, and as he descended the Tigris on a raft, he again saw the ruins of Nimroud, and had a better opportunity of examining them. It was evening as he approached the spot. "The spring rains had clothed the mound with the richest verdure, and the fertile meadows which stretched around it were covered with flowers of every hue. Amidst this luxuriant vegetation were partly concealed a few fragments of bricks, pottery, and alabaster, upon



FIG. 6.—FIGURE WITH EAGLE'S REAK.

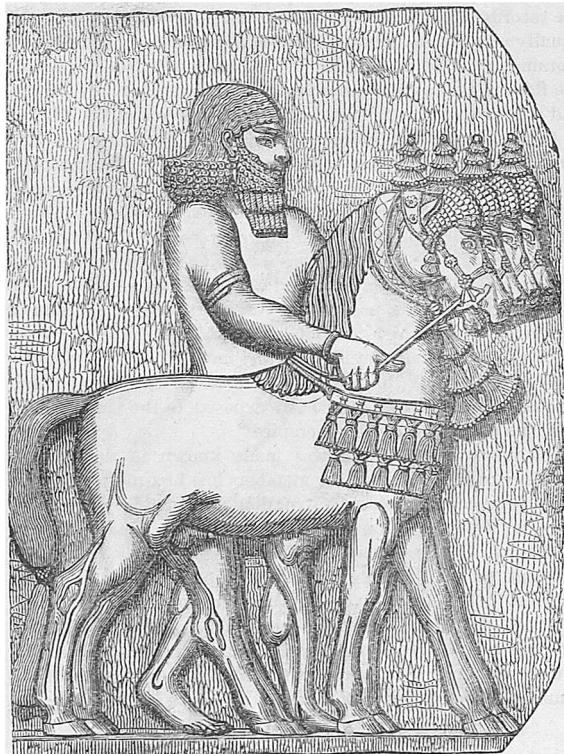


FIG. 7.

* A few words as to this cuneiform character. It is a character whose component parts bear a close resemblance to a wedge, or the barb of an arrow, or a nail. Each letter is composed of several

was resolved thoroughly to examine these remains. Circumstances interfered with the prosecution of his object, and withdrew him from the scene of labour. It was not till the summer of 1842, that he again passed through Mosul on his way to Constantinople. He had not forgotten Nimroud; but then he had no time to explore ruins. He found, however, that M. Botta, the French consul at Mosul, had commenced excavations on the opposite side of the river, in the large mound of Kouyunjik. From Constantinople he wrote to M. Botta, encouraging him to proceed in his excavations. He did so, and to him is due the honour of having found the first Assyrian monument. This remarkable discovery, Dr. Layard tells us, "owed its origin to the following circumstances:—The small party employed by M. Botta were at work on Kouyunjik, when a peasant from a distant village chanced to visit the spot. Seeing that every fragment of brick and alabaster uncovered by the workmen was carefully preserved, he asked the reason of this, to him, strange proceeding. On being informed that they were in search of sculptured stones, he advised them to try the mound on which his village was built, and in which he declared many such things as he wanted had been exposed on digging the foundations of new houses. M. Botta, having been frequently deceived by similar stories, was not at first inclined to follow the peasant's advice, but subsequently sent an agent and one or two workmen to the place. After a little opposition from the inhabitants, they were permitted to sink a well in the mound, and at a small distance from the surface they came to the top of a wall, which, on digging deeper, they found to be lined with sculptured slabs of gypsum. M. Botta, on receiving information of this discovery, went at once to the village, which was called Khorasabad. Directing a wider trench to be formed, and to be carried in the direction of the wall, he soon found that he had entered a chamber connected with others, and surrounded by slabs of gypsum, covered with sculptured representations of kings, warriors, battles, sieges, and similar events. His wonder may be easily imagined. A new history had been suddenly opened to him—the records of an unknown people were before him. He was equally at a loss to account for the age and the nature of the monument. The style of art of the sculptures, the dresses of the figures, the mythic forms in the walls, were all new to him, and afforded no clue to the epoch of the erection of the edifice, or to the people who were its founders. Numerous inscriptions, accompanying the bas-reliefs, evidently contained the explanation of the events there recorded in sculpture, and, being in the cuneiform, or arrow-headed character, proved that the building belonged to an age preceding the conquests of Alexander. . . . It was evident that the monument appertained to a very ancient and very civilised people, and it was natural from its position to refer it to the inhabitants of Nineveh—a city which, although it could not have occupied a site so distant from the Tigris, must have been in the vicinity of these ruins. M. Botta had discovered an Assyrian edifice, the first, probably, that had been exposed to the view of man since the fall of the Assyrian empire."

The discovery of Botta was made known to the French Academy of Fine Arts, whose members lost no time in applying to the Minister of Public Instruction for pecuniary means to carry on the excavations. Ample funds were guaranteed to the happy discoverer, and an artist of acknowledged skill was sent to take sketches of such objects as could not be removed. The success of the Frenchman heightened Dr. Layard's desire to turn his attention to the ruins and antiquities of Assyria. His thoughts were fixed on Nimroud. In the autumn of 1848, through the liberality of Sir Stratford Canning, he was in circumstances to enter on his grand enter-

prise. He left Constantinople without acquainting any one with the object of his journey, and in twelve days he found himself in the town of Mosul. He presented his letters to the governor of the province, but concealed from him the object which he had in view. Nimroud was seven hours' journey from Mosul; but he hastened thither, took up his abode in the hovel of an Arab, to whom he revealed the object of his visit, and to whom he held out the prospect of regular employment, and assigned him fixed wages as superintendent of the workmen. This pleased the Arab; and the shadows of night having fallen upon the world, our traveller retired to rest. He could not sleep. "Hopes, long cherished, were now to be realised, or were to end in disappointment. Visions of palaces underground, of gigantic monsters, of sculptured figures, and endless inscriptions, floated before him." Morning dawned, and his host, who had walked to a village three miles distant in the middle of the night, stood without with six Arabs whom he had brought with him to be employed in the works. The ruins were no longer covered with verdure, and the absence of all vegetation enabled him the more successfully to examine the remains. Broken pottery and bricks inscribed with the cuneiform character lay scattered all around. The Arabs watched his every movement, and brought him handfuls of rubbish for examination. To his inexpressible joy he found the fragments of a bas-relief, and concluding that sculptured remains must exist in some part of the mound, he sought and selected a place where he might commence his operations in earnest and with the hope of success. His first day's efforts were rewarded with the discovery of slab after slab—then of a chamber, and then of a wall, all enhanced by the inscriptions which they bore. This was enough. Next day, having increased the number of his men, he renewed his labours with increased interest. Before the evening he found himself in a room panelled with slabs, about eight feet in height, and varying from six to four feet in breadth. The bottom of the chamber was paved with smaller slabs than those which lined the walls. At his feet he found several objects in ivory, with traces of gilding.

Amid manifold difficulties, discouragements, interruptions, self-denials, and more than common sacrifices, he prosecuted his labours, but much of his time was spent in merely clearing away the rubbish which surrounded or concealed the ruins. His grand ambition was to bring the tools of his workmen into contact with some sculptured figures. He succeeded. By perseverance his Arabs completely exposed to view two slabs, on each of which were two bas-reliefs divided by an inscription. In describing these he says:—"In the upper compartment of the largest was a battle-scene, in which were represented two chariots, each drawn by richly-caparisoned horses at full speed, and containing a group of three warriors. The principal figure was clothed in a complete suit of mail of metal scales, embossed in the centre, and apparently attached to a shirt of felt or linen. This shirt was confined at the waist by a girdle. On his head was a pointed helmet, from which fell lappets, covered with scales, protecting the ears, lower part of the face, and neck, the whole head-dress resembling that of the early Normans. His left hand grasped a bow at full stretch, whilst his right drew the string, with the arrow ready to be discharged. The left arm was encircled by a guard, probably of leather, to protect it from the arrow. His sword was in a sheath, the end of which was elegantly adorned with the figures of two lions. In the same chariot, were a charioteer urging on the horses with reins and whip, and a shield-bearer who warded off the shafts of the enemy with a circular shield, which, like those of Solomon, and of the servants or shield-bearers of Hadad-ezer, king of Zobah, may have been of beaten gold. The chariots were low, rounded at the top, and edged by a rich moulding or border, probably inlaid with precious metals or painted. To the sides were suspended two highly-ornamented quivers, each containing, beside the arrows, a hatchet and an axe. . . . The chariot was drawn by three horses, whose trappings, decorated with a profusion of tassels and

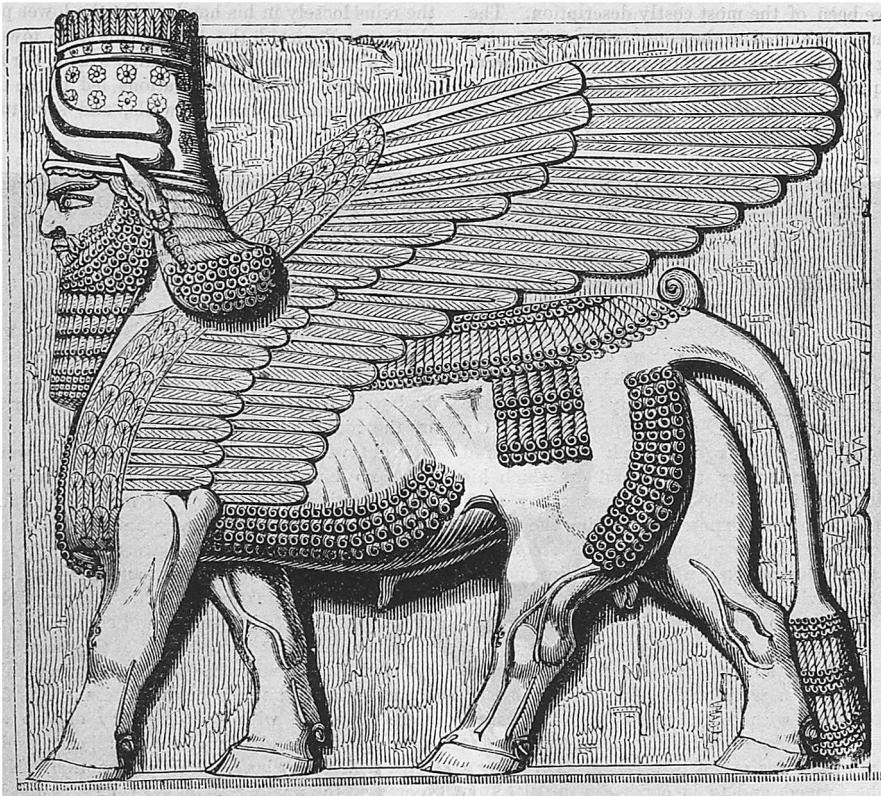


FIG. 8.—WINGED BULL.

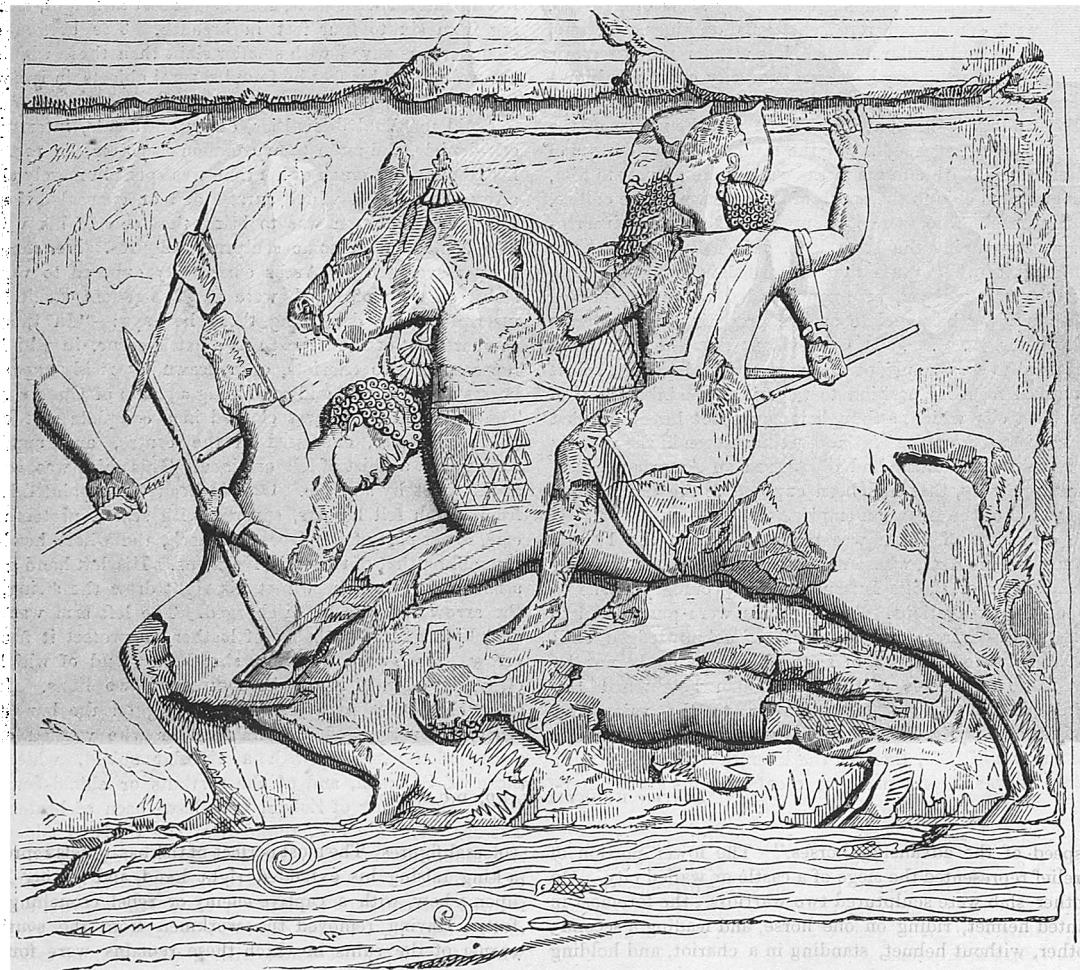
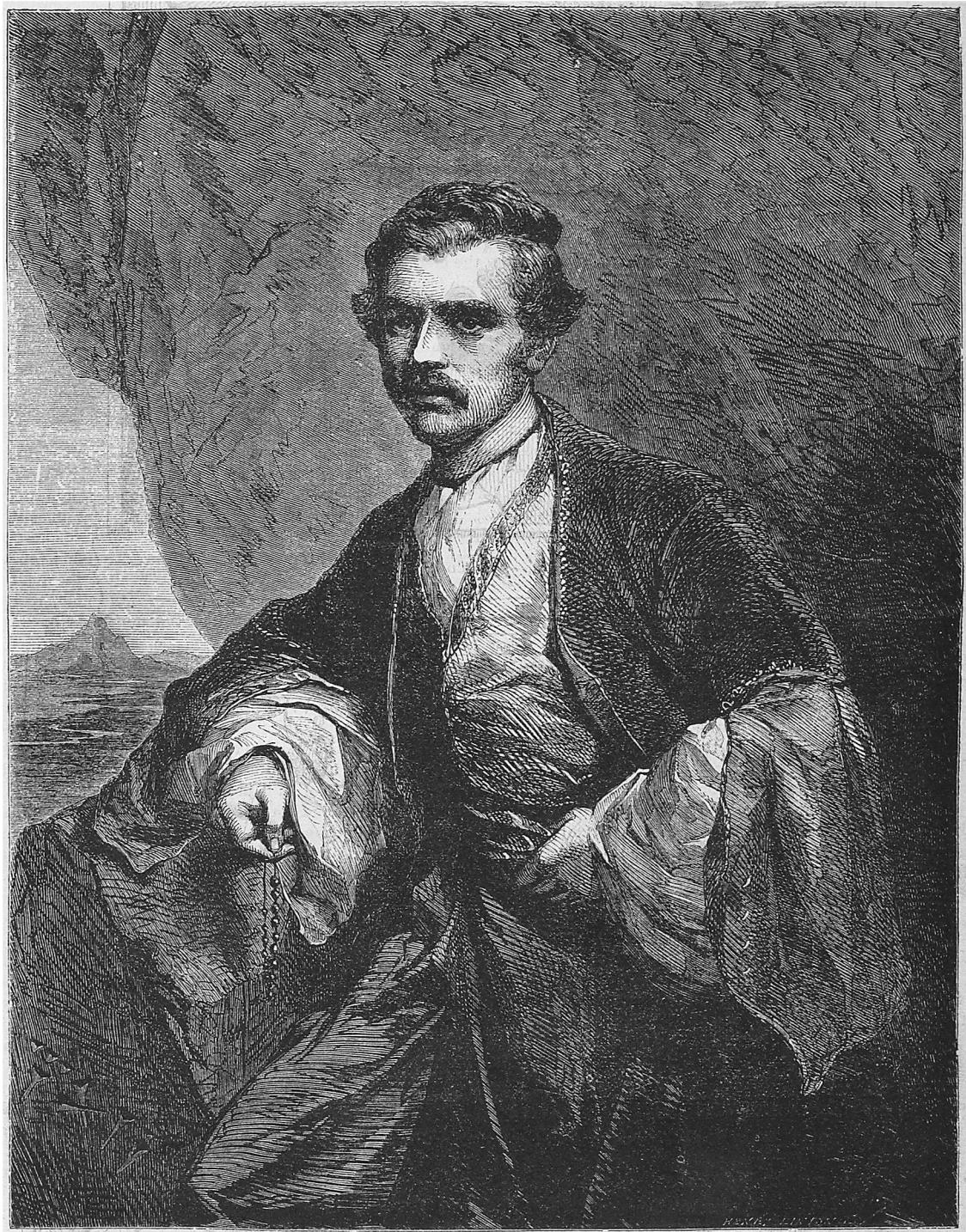


FIG. 9.—BAS-RELIEF.

rosettes, must have been of the most costly description. The archer, who evidently belonged to the conquering nation, was pursuing a flying enemy. Beneath the chariot-wheels were scattered the conquered and the dying, and an archer, about to be trodden down, was represented as endeavouring to check

the reins loosely in his hands. On the lower part of the same slab were depicted the battlements and towers of a castle, while a woman stood on the walls, tearing her hair, in token of deeper grief. Future excavations led to the discovery of the principal palace, with its walls, and sculptured slabs; and



AUSTEN HENRY LAYARD, D.C.L., M.P.

the speed of the advancing horses." The lower portion of this relief represented the siege of a castle or walled city. On the other slab were sculptured two warriors—the foremost in a pointed helmet, riding on one horse, and leading a second; the other, without helmet, standing in a chariot, and holding

colossal figures. The most perfect of the bas-reliefs represented a king raising his extended right hand, and resting his left upon a bow, with a captive enemy or rebel crouching at his feet. Having removed the workmen from the south-west corner of the ruins in which these remains were found, he

resumed his excavations in the north-west division, opened a trench more in the centre of the edifice, and in two days he reached the top of an entire slab, standing in its original position, and on which were two human figures considerably above the natural size, and in admirable preservation. Judging from their attitude, and dress, and other circumstances, they appeared to represent divinities presiding over the seasons, or over particular religious ceremonies; for near to the slab with these figures was found THE HOLY TREE, or tree of life, so universally adored at the remotest periods in the East. The figures were back to back, and from the shoulders of each sprang two wings. Clothed in robes similar to these winged forms, a human body, surmounted by the head of an eagle or a vulture, next came into view, and was probably designed, by its mythic form, to typify the union of certain divine attributes. Such figures seem to have abounded in Assyria (see Fig. 6). A human body with the head of a lion, and the wings of an eagle—the same body with an eagle's head, and wings attached—a lion with a human head, and outspread wing—a bull of the same description—these have all been found, and must all be regarded as parts of one great complex system of symbolism. To these unnatural objects of worship more than one allusion is made in Scripture. There was no error against which the ancient prophets protested with more loud and solemn voice than that of idolatry, and yet there was no sin of which the Jew was more frequently and fearfully guilty. The Israelites, in addition to their former gross idolatries, received the impure idolatrous worship of the Assyrians, who became their neighbours by the conquest of Syria; and, like them, the inhabitants of Judah connected themselves with the Assyrians, and became enamoured with their idols; and then with the Chaldeans, whose idols they adopted, at the same time retaining their attachment to the Egyptians and their idolatrous rites. It is to these facts the prophet Ezekiel refers when, in the discharge of his sacred office, as an exile on the banks of the Chebar, and in the neighbourhood of Nineveh itself, he thus reproves the idolatry of the old Theocratic church:—"She doted upon the Assyrians, her neighbours; captains and rulers, clothed most gorgeously—horsemen riding upon horses—all of them desirable young men. . . . When she saw men pourtrayed upon the wall, the images of the Chaldeans pourtrayed with vermilion, girded with girdles upon their loins, exceeding in dyed attire upon their heads, all of them princes to look to—deified men—after the manner of the Babylonians in Chaldea, the land of their nativity; and as soon as she saw them with her eyes, she doted upon them, and sent messengers unto them into Chaldea;" and hence she is told that the Babylonians, and all the Chaldeans, Peked, and Shoa, and Koa, and all the Assyrians with them—all of them desirable young men, captains and rulers, great lords and renowned, all of them riding upon horses—should come against her with chariots, waggons, and wheels, and with an assembly of people which should set against her buckler, and shield, and helmet round about, while an offended God would leave her in their hand to waste and devour her. Who can doubt that the prophet had seen the objects which he so graphically describes? His description of the figures sculptured upon the walls and painted, perfectly corresponds with the interior of the Assyrian palaces, as is now proved by the monuments rescued from the ruins of Nimroud and Khorsabad. His chambers of imagery were the counterpart of things which really did exist. The dark and polluting idolatry of the Jew was but the reflection of the moral impurity of the surrounding nations.

The winged human-headed lions, of which several have been found, and of which the representation of a winged bull (Fig. 8) will give the reader some idea, seemed to have formed so many entrances into the principal chambers or apartments of the palace. They differ in form—the human shape being continued so far as the waist, and including human arms. These figures are about twelve feet in height, and about the same number in length. The symmetry and development of every part are perfect. Expanded wings spring from the shoulder, and spread over the back. A knotted girdle, ending in tassels, encircles the loins. In musing on these

mysterious emblems, and in endeavouring to resolve their intent and history, Dr. Layard emphatically asks—"What more noble forms could have ushered the people into the temple of their gods? What more sublime images could have been borrowed from nature by man who sought, unaided by the light of revealed religion, to embody the conception of the wisdom, power, and ubiquity of a Supreme Being? They could find no better type of intellect and knowledge than the head of the man; of strength, than the body of the lion; of ubiquity, than the wings of the bird. These winged human-headed lions were not idle creations, the offspring of mere fancy—their meaning was written upon them. They had awed and instructed races which flourished three thousand years ago. Through the portals which they guarded, kings, priests, and warriors had borne sacrifices to their altars, long before the wisdom of the East had penetrated to Greece, and had furnished its mythology with symbols recognised of old by the Assyrian votaries. They may have been buried, and their existence may have been unknown before the foundation of the eternal city. For twenty-five centuries they have been hid from the eye of man, and they now shine forth once more in their ancient majesty. But how changed was the scene around them! The luxury and civilisation of a mighty nation had given place to the wretchedness and ignorance of a few half-barbarous tribes. The wealth of temples, and the riches of great cities, had been succeeded by ruins and shapeless heaps of earth. Above the spacious hall in which they stood, the plough had passed, and the corn now waved. Egypt has monuments no less ancient and no less wonderful; but they have stood forth for ages to testify her early power and renown; whilst those of Nineveh have but now appeared to bear witness, in the words of the prophet, that once 'the Assyrian was a cedar in Lebanon, with fair branches, and with a shadowing shroud of a high stature; and his top was among the thick boughs—his height was exalted above all the trees of the field, and his boughs were multiplied, and his branches became long, because of the multitude of waters where he shot forth. All the fowls of heaven made their nests in his boughs, and under his branches did all the beasts of the field bring forth their young, and under his shadow dwelt all great nations; for now is Nineveh a desolation, and dry like a wilderness, and flocks lie down in the midst of her; all the beasts of the nation, both the cormorant and the bittern, lodge in the upper lintels of it; their voice sings in the windows; and desolation is in the thresholds.'

Having once found an entrance into the grand palace, chamber led into chamber, each with its sculptured walls and more than fabled figures. What the ring on the back of the lion (Fig. 11) is meant to symbolise we know not. The noble animal is in bronze, and of one piece, and the cast displays great faithfulness to nature. One slab represented the king holding a bow in one hand, and the arrows in the other, followed by his attendant eunuch bearing a second bow and a quiver for his use, and a mace with a head in the form of a rosette, while his ministers and his servants are portrayed in the humblest posture of submission. These figures, which were exquisitely finished, were about eight feet high, and the ornaments rich and elaborate, one of them carrying an antelope, such as still abound on the hills in the neighbourhood (Fig. 5), and having a branch of the holy tree in his hand. Of winged giants, viziers, and their attendants, captives and tribute-bearers, eagle-headed figures, castles built on an island in a river, battles, sieges, and other historical subjects (Fig. 9); warriors escaping from the enemy; a combat with a lion, in which the latter is being strangled (Fig. 2); hunting scenes in which the monarch is the principal actor, and in which his courage, wisdom, and dexterity were as much shown as in martial exploits, we can take no notice. We choose rather to reserve a space for the discovery of what the Arabs believed to be the very head of Nimrod himself, the founder of the Assyrian empire. When this interesting object came into view, Dr. Layard was not present. On his way to the ruins where his men were at work, he met two Arabs riding at full speed, who, on seeing him, suddenly

stopped, and looking, half-serious and half-frightened, in his face, exclaimed — “Hasten, O Bey, hasten to the diggers, for they have found Nimrod himself. Wallah ! it is wonderful, but it is true. We have seen him with our eyes. There is no God but God!” And so saying they galloped off to their tents. On reaching the ruins, and examining the head, he was convinced that it belonged to a winged lion or bull. It was in admirable preservation, and the outline of the features showed a freedom and knowledge of art scarcely to be looked for in works of so remote a period. His account of the scene connected with this discovery is worthy of insertion. He says:—“I was not surprised that the Arabs had been amazed and terrified at this apparition. It required no stretch of imagination to conjure up the most strange fancies. This gigantic head, blanched with age, thus rising from the bowels of the earth, might well have belonged to one of those fearful beings which are pictured in the traditions of the country as appearing to mortals, slowly ascending from the regions below. One of the workmen, on catching the first glimpse of the monster, had thrown down his basket, and run off towards Mosul as fast as his legs could carry him.” Very soon the sheikh, followed by half his tribe, appeared on the edge of the trench; but “it was some time before he could be prevailed upon to descend into the pit, and convince himself that the image which he saw was of stone. ‘This is not the work of men’s hands,’ he exclaimed, ‘but of those infidel giants of whom the Prophet—peace be with him!—has said, that they were taller than the highest date trees; this is one of the idols which Noah—peace be with him!—cursed before the flood!’ In this opinion, the result of a careful examination, all the bystanders concurred.”

Of these magnificent and colossal figures some idea may be formed from the illustration (Fig. 10). The slab from which the design is taken belongs to the splendid collection of M. Botta, and is included in the Assyrian Museum lately founded in the Louvre at Paris. It was taken from the palace of Khorsabad in the year 1844, and therefore before Layard had commenced his excavations at Nimroud. These splendid bulls, with a human head like the human-headed lions, were used in the construction of imposing entrances into the palace, and may be regarded as one of the characteristic traits of Assyrian and Persian architecture. It was with inconceivable difficulty that the illustrious Frenchman got such specimens preserved and removed. The most difficult to remove were the most interesting and the most valuable. Happily, they reached Paris in the month of February, 1847, without accident, and are now accessible to the whole civilised world. Nor these only. Dr. Layard, having made some ineffectual attempts to find the exact site of the ancient Nineveh by an examination of the great mound of Kouyunjik, resumed his excavations in the north-west palace of Nimroud, and entered a hall one hundred and fifty-four feet in length by thirty-three in breadth, in which he found a slab fourteen feet long, cut into a recess, representing two kings standing face to face, with their right hands raised in prayer or adoration. Between them was the sacred tree, above which hovered the emblem of the supreme deity—a human figure with the wings and tail of a bird, enclosed in a circle. The kings appeared to be attired for the performance of some religious service. In another chamber he found eagle-headed deities facing one another, and separated by the sacred tree. In one instance a king stood between those mythic figures, and around whose neck were suspended the five sacred emblems—the sun, a star, a half-moon, a trident, and a horned cap similar to those worn by the human-headed bulls. Another chamber was remarkable for the elaborate and careful finish of its sculptures. The principal figure was that of a king seated on a throne, holding in his right hand a cup, and resting his left upon his knee, and surrounded by his attendants. The whole group designed probably to represent the celebration of some signal victory by the observance of a religious ceremony, in which the presiding divinities of Assyria, or consecrated priests assuming their form, minis-

tered to the monarch. The robes of the king and those of his attendants were covered with the most elaborate designs. In the centre of his breast were represented two princes in acts of adoration before the image of the supreme god. Around were engraved figures of winged deities, and the king performing different religious ceremonies. The throne* was tastefully carved, and adorned with the heads of rams; the legs of the footstool, which may have been of wood or copper inlaid with ivory and other precious materials, or of solid gold, terminated in lions’ paws.

The work of exhumation and discovery having so far been crowned with success, our countryman began to think of sending home some of his accumulated and precious treasure. If M. Botta found the work of exportation the most difficult of his difficulties, Layard painfully learned the same thing. With impaired health, and limited means, and inexperienced workmen, and few facilities, he had no common task to perform. Still he shrunk not from the undertaking. He sawed the slabs containing double bas-reliefs into two pieces, reduced them as much as possible in weight and size, packed and conveyed them from the mound on buffalo carts to the river, where they were placed upon a raft constructed of inflated skins and beams of poplar wood, when they were floated down the Tigris as far as Baghdad, were then transferred to the boats of the country, and reached Busrah for transport to Bombay, and thence to England. The sculptures thus sent home formed the first collection exhibited to the public in the British Museum; and their removal awakened among the Arabs of all classes no little surprise and astonishment. Before being sent off, the Pacha, with all the dignitaries of his household, came to inspect them. Neither he nor his followers knew how to give expression to their feelings. The colossal figures were deemed the idols of the infidels; but some of them protested that they could not be the handiwork of unbelievers, that the infidels could not make anything like them, that they were the production of the magi, and that they were being sent to England to form a gateway to the palace of her queen!

The state of his health compelling him to give up for a time his labours at Nimroud, we find that Dr. Layard took a journey to the Tiyara mountains. On his way he visited Khorsabad, as the scene of the successful labours of his friend and fellow-worker M. Botta, whose fame had spread over Europe. He found that the excavations had been carried on as at Nimroud; that the general plan of the building corresponded, only the passages were more narrow, and the chambers inferior in size; that the sculptured slabs exceeded in height, and that the relief of the larger figures had a bolder and more impressive character. It appears that, since the time M. Botta had left the interesting spot, the sides of the trenches had fallen in, and filled up the greater part of the chambers; that the influence of external agencies had become visible in the perishing sculptures; and that shortly nothing could be left of this remarkable monument. At the foot of the mound lay the ruins of a sacred shrine—a tripod or altar—corresponding to that now in the Louvre. In fact, the religious idea seems to have been embodied by the Assyrians in all their works of art. It comes out in the representations of their sieges, battles, conquests, festivals, sports, and social customs. We may therefore suppose that they were an eminently religious people, though their religion took on the character of superstition and idolatry. Sacred rites were connected with all which they did or achieved, as the lower tablet (Fig. 12), taken from M. Botta’s collection, will strikingly show.

The upper part of the representation shows you four soldiers, perhaps tributaries or prisoners, leading some beautiful and spirited horses. The one at the head of the procession has a long beard, and his dress consists of a short tunic, fastened by a girdle, from which hangs a sort of little pocket or

* The cut in page 209 is from the collection of M. Botta. The one found by Layard was a mere stool, without any back, but very elegant.

satchel ; his shoulders are covered with a lion's skin ; his legs are enveloped in spatter-dashes, laced in the front, and his feet in a kind of curved clog. He holds in his left hand a model

right hand he makes a motion or gesture in token of his submission. The other three are attired in the same manner, only the last has a leopard's skin falling from his shoulders.

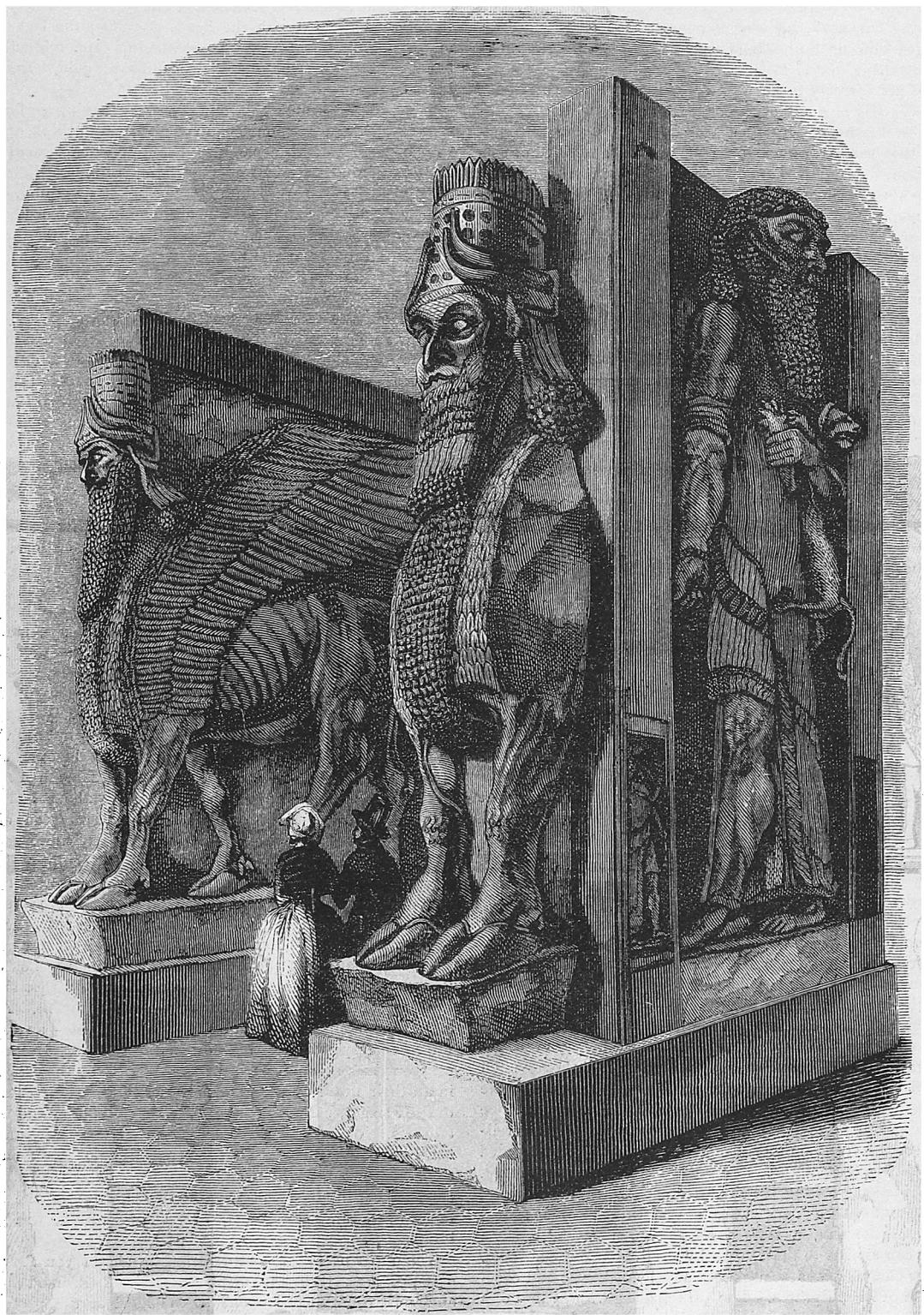


FIG. 10.—COLOSSAL SCULPTURES, DISCOVERED BY M. BOTTA.

of a town, with its walls indented. Rather, is it not a mural crown, or some symbol corresponding with the modern usage of carrying the keys of a place to the besieger? With his

He assumes the same attitude as the first, and also carries in his hand the model of a town, or symbol of surrender. The plume which surmounts the heads of the horses, the four rows

of tassels with which their chest is ornamented, the bridles, and the handle of the lances, are all of a rouge or red colour.

with the loyal legend :—“ Sargon, the great king—the king all-powerful—the king of kings of the country of Asshur.”

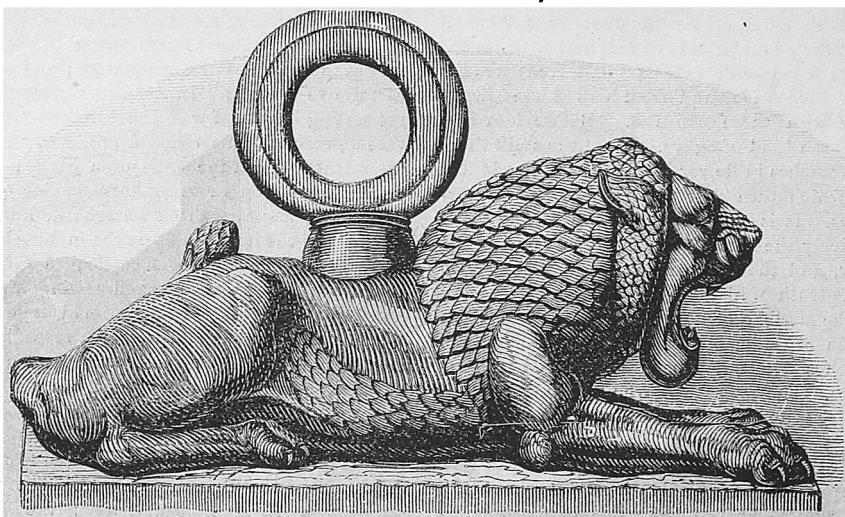


FIG. 11.—LION IN BRONZE.

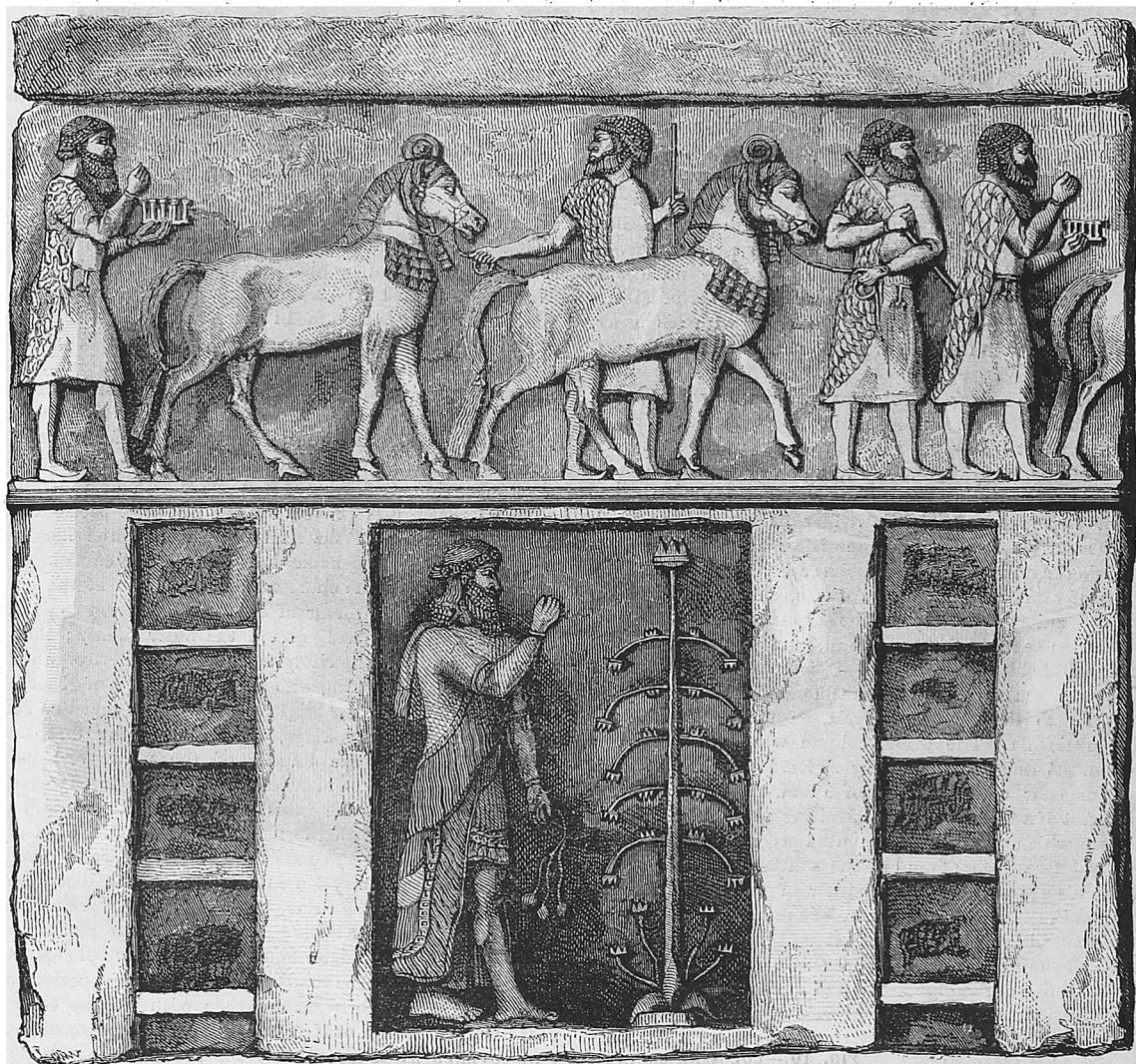


FIG. 12.—TABLET, FROM THE ASSYRIAN MUSEUM AT THE LOUVRE.

Beneath the relief is an inscription in the cuneiform character, which is believed to be nothing more than the name of Medea,

The lower division of the design represents a priest in basalt. In addition to his long beard, his hair is curled, and

flows in ringlets. The short tunic with which he is invested is ornamented with lace and tassels, and concealed in part under a stola, or sort of trailing or sweeping robe, which passes under the left shoulder, crosses the chest in a diagonal form, leaving the right shoulder uncovered, and opens in the front. The feet are fitted with sandals. His right hand is uplifted in token of invocation, and from his left hand hangs a branch of poppy with three capsules. Before him is a plant which resembles a kind of agave. From the stalk there come out several branches in flower, and the root is adorned with large leaves, which turn over and present the appearance of a fleur-de-lis. It is a beautiful specimen of art, and shows how impressively the idea of the mind can be conveyed to inanimate matter, and that matter become a testimony to the latest ages of the truth of history.

Subsequent to the arrival of Dr. Layard's collection in England, the British Museum obtained a grant of money to carry on the researches which had been commenced at Nimroud and elsewhere. The grant was wholly inadequate to the magnitude of the undertaking. But that the nation might possess as extensive and complete a collection of Assyrian antiquities as it was possible to collect, he accepted the charge of superintending the excavations. Having made all necessary preparations, he resumed his labours at Nimroud. Sculptures of the highest interest came into view. One represented the king, with his warriors, engaged in battle under the walls of a hostile castle, with the emblem of a supreme divinity hovering over the head of the monarch. Another exhibited the triumphal procession, with the castle and pavilion of the victorious king. In a third, the eagles hovered above the victims, and were feeding on the slain. The horses, for which Assyria was celebrated, were of the noblest breed, while their harness and trappings were remarkable for their richness and their elegance, their graceful plumes and fanciful crests, ornamented with long ribands or streamers, as may be inferred from the bas-relief (Fig. 7), in which a man is seen leading four of these noble animals. In a fourth slab, the king was in the act of receiving prisoners, and then crossing the river with his army. Battle-scenes and human figures abounded in every department.

A monument in black marble was uncovered, which proved to be an obelisk, about six feet six inches in height, lying on its side, ten feet below the surface; on each side of it were five bas-reliefs, and above, below, and between them, was carved a long inscription of two hundred and ten lines. The king was twice represented followed by his attendants; a prisoner was at his feet, and his ministers and eunuchs were introducing captives and tributaries carrying vases, shawls, bundles of rare wood, elephants' tusks, and other offerings. From the animals portrayed—the elephant, the rhinoceros, the Bactrian camel, the wild bull, and several kinds of monkeys, all led by the prisoners—it is conjectured, that the obelisk was sculptured to commemorate the conquest of nations far to the east of Assyria, on the confines of the Indian peninsula. The whole column was in the best preservation. A dragon with an eagle's head and the claws of a bird—a monster with the head of a lion, the body of a man, and the feet of a bird, in the act of raising a sword—crouching sphinxes, which were probably used as altars, and other objects of interest, were found in the south-west corner of the mound. Tombs with skeletons, either in part or entire, were discovered in the south-east corner. In the north-west palace, which is considered the most ancient building, the bas-reliefs excelled all those that had yet been discovered, in the elegance and finish of the ornaments, and in the spirited delineations of the figures. The colossal image of a female with four wings, carrying a garland, was discovered, as also a fine bas-relief of the king leaning on a wand or staff. There were also numerous winged forms, and tablets of ivory, and vessels of various shapes.

In the central palace the subjects were principally battle-pieces and sieges—cities represented as standing in a river, in the midst of groves of date-trees—and amongst the conquered

people were warriors mounted on camels; battering-rams, rolled up against the walls of the town besieged; shields, helmets, and other portions of mail; conquerors carrying away the spoil; the king receiving prisoners, with their arms bound behind them; eunuchs registering the heads of the enemy, laid at their feet by the conquerors; and captive women, in a cart drawn by oxen. In the south-west palace the following interesting bas-relief was discovered:—"A king seated on his throne, receiving his vizier or minister, and surrounded by his attendants, within the walls of a castle; a warrior wearing a crested helmet on a rearing horse, asking quarter of Assyrian horsemen; a spearman on horseback, hunting the wild bull; the king of the north-west palace in his chariot, fighting with the enemy; the siege of a castle;" a prince placing his foot on the neck of a captive, and raising his spear in his right hand, with a procession of warriors carrying away the idols of a conquered nation, and a tablet recording the conquest of some monarch whose name occurs in no other ruins yet discovered, and to whom no place can yet be assigned in the Assyrian royal lists.

The engravings, Figs. 13, 14, and 15, are taken from some of the sculptures which have last arrived from Nimroud, and are deposited in the British Museum. The two last appear to represent a royal hunting-party; the lion pierced with arrows, is bounding up furiously into the chariot, while warriors with shields and short swords attack him in the rear. Below, they appear to be returning home, and the king receiving a fresh draught, in a bowl, or vase. The lion in the first engraving displays great accuracy and close observation of nature. The only thing peculiar in it is that it has five legs—a circumstance, in connexion with the Nineveh sculptures, which we have already noticed. It is rather singular that greater art should be displayed in the representations of beasts than in those of the human figure. There is an amount of life and energy in the lions in these sculptures that would do credit to many a modern artist.

Dr. Layard is of opinion that the existing ruins show that Nineveh acquired its greatest extent and prosperity in the times of the kings mentioned in Scripture, and at which period it was visited by the divinely-commisioned prophet; that the edifices, of which the remains are found at Nimroud, Kouyunjik, and Khorsabad, formed at one time part of the same great city; that each of these palace-temples was probably the centre of a separate quarter, built at a different time, and having a different name; that an interval of several centuries must have intervened between the erection of the different palaces; that this is proved by the fact that the south-west palace was built of materials taken from the north-west palace; that the remarkable differences in the costume of the kings, the forms of the chariots, the trappings of the horses, and the arms and armour of the warriors, seem to indicate that a new dynasty had ejected the older family; that the greater antiquity of the Nimroud ruins is evident from the fact, that the name of the king who built the palace of Khorsabad was found cut above the original inscription; that in a genealogical series of three kings, the name of the first nearly resembled that of the builder of the north-west palace, that of his father was identical with the name engraved on the bricks found in the ruins opposite to Mosul, and that of his grandfather with the name of the founder of Khorsabad; that this discovery connects the latest palace at Nimroud with the two other Assyrian edifices;—that the discovery of tombs over some of the ruins proves that the Assyrian edifices were overthrown and buried at a very remote period; and yet it is impossible to determine what antiquity belongs to the buildings beneath these tombs, or to say at what period these tombs were erected, or what race then occupied the country; that the great mound of Nimroud had never been opened, nor its contents carried away since the destruction of the latest palace;—that there are no remains either at Kouyunjik or Khorsabad of the same early period as those of Nimroud, and that Nimroud represents the original site of Nineveh. "The son of the builder of the oldest palace founded a new edifice at Baushiekhlar. At a much later period, subsequent monarchs

erected their temple-palaces at Khorsabad and Kouyunjik. Their descendants returned to Nimroud, the principal buildings of which had been allowed to fall to decay, and were probably already concealed by a mass of ruins and rubbish. The city had now attained the dimensions assigned to it by the Greek geographers and by the Sacred Writings. The numerous royal residences, surrounded by gardens and parks, and enclosed by fortified walls, each being a distinct quarter known by a different name, formed together the great city of Nineveh."

We wonder not that, on emerging from these underground ruins, and looking around in vain from the naked platform for any traces of the wonderful remains which he had seen beneath, Dr. Layard was half inclined to believe that he had dreamed a dream, or had been listening to some tale of Eastern romance; nor can it surprise us if some one who may hereafter visit these ruins, when the grass has again grown upon them, may fancy that the whole was nothing more than a vision.

Dr. Layard is of French descent. His ancestor was the head of a noble protestant family, and was driven from his native country by the revocation of the Edict of Nantes. He proceeded to Holland, where he received a commission as major in the army which the Prince of Orange was then preparing for the invasion of England, and after the revolution he settled in that country. Dr. Layard's grandfather was the Rev. Dr. Layard, Dean of Bristol, and his father filled a high civil office in Ceylon between the years 1800 and 1813, and his uncle was celebrated for his efforts to circulate the Scriptures amongst the heathens in the East.

Austen Henry Layard was born at Paris on the 5th of March, 1817, and received the greater part of his education abroad, having only been for a short time at school in England.

During his youth he resided with his father at Florence, a circumstance which had a marked influence upon his after career. He had constant access to the splendid collections of works of art contained in the Pitti Palace and in the Tribune, as well as to the rich libraries for which Tuscany is famous. Not only did he thus become familiar with the Italian language and literature, but his taste was formed upon the finest models of sculpture and painting in the world, and the ardour which these glorious works kindled within him led him to pursue his studies with such diligence that he soon obtained a competent knowledge of the ancient classics, and rendered himself master of several of the modern languages of continental Europe. There was one accomplishment which he here acquired, however, which outweighed all others in importance, and however trifling it might at that period have seemed in his own eyes, it has since been the means of conferring inestimable advantages upon science. The constant practice of sketching the works of art in the Florence galleries, as well as the glories of the Italian scenery, soon rendered him a skilful draughtsman. For some time after his departure from Italy he appears to have neglected drawing altogether; but when he began the excavations at Nimroud, his old acquirement came opportunely to his aid, and enabled him to take rapid and accurate sketches, without which many of his severest labours would have proved utterly vain. He was not provided with a competent artist when he commenced the undertaking, and as many of the finest of the Nineveh sculptures were composed of gypsum, and appear to have been subjected to the action of fire at the destruction of the city, the sudden exposure to the air after being buried for so many thousand years caused them to crumble to pieces, often within a few minutes of their discovery. We may guess, what would have been Dr. Layard's chagrin, if he had been obliged to stand helplessly by, while so many splendid works of art were passing irretrievably to destruction, without the power of fixing upon paper any accurate and lasting memorial of their form. All this, and more, however, he was enabled to accomplish, and the pencil which had contributed to the amusement of early youth, thus became, when pressed into the service of scientific research, a sort of magic wand to save the finest remains of a lost civilisation from complete annihilation.

On his return from Italy to England it became necessary for him to choose a profession, and his attention was directed to the law by a relative who was enabled to hold out considerable inducements to follow his advice. Dr. Layard committed himself without hesitation to the course which was thus pointed out to him, and pursued the studies necessary to qualify him for his new calling with all the ardour and perseverance which characterises his temperament. But a fact soon became evident, which, one would think, his friends should have perceived at the very beginning,—that a man whose early life had been devoted to the study of the beautiful in nature and in art, and whose imagination, splendidly disciplined as it was, delighted to carry him in dreams to scenes which the perished greatness of the ancient world had glorified, or to which the semi-barbarous but picturesque manners of modern races still lent attraction, could never settle calmly down in a profession in which industry is in truth but the end of bitterness, and in which rewards are never reaped till the strength has been abated by painful and forbidding drudgery. Habits acquired by travel and residence in foreign countries, tastes formed by the daily contemplation of the highest forms of beauty whether in literature or art, strong love of adventure, and a disposition to rove in whatever field of knowledge pleased him, could but ill consort with that patient grappling with dry and repulsive details which is necessary to achieve either fame or fortune in Westminster-hall.

The result may be readily imagined. After a short struggle Dr. Layard gave way to his inclination, and left England in company with a friend, and set out to travel.

He visited Russia in 1838, and the greater part of Europe in the previous years. He left England in 1839, with the intention of making his way through Central Asia to India. Unfortunately, Dr. Forbes had recently been murdered in the Seistan, and he found that at that time it would have been useless to attempt the journey through that province. Not wishing, however, to give up the attempt altogether, he determined to reside amongst Baktyari tribes, and gain a better knowledge of Eastern life and languages, until the opportunity of carrying out his original plan presented itself. The news from Afghanistan and the defeat of the British troops compelled him to relinquish it altogether. His object in going to India was to study the political state of the country, and its inhabitants, with reference to the government of the East India Company.

On his way he passed from Dalmatia into Montenegro, where he lent his assistance to an enlightened and enterprising chieftain in civilising his semi-barbarous subjects. He then travelled through Albania and Roumelia, *en route* to Constantinople, where he arrived towards the close of 1839. He soon after set out on a tour through Asia Minor and other eastern countries, and for the next few years his life was in truth a nomadic one. He adopted the costume and led the life of an Arab of the desert, and made himself thoroughly familiar with the language and manners of the various Turkish and Arab tribes. In 1840 or 1841 he transmitted to the Royal Geographical Society an account of a journey from Constantinople to Aleppo, and in the same year he left Ispahan, in Persia, in company with Schiffeer Khan, a Baktyari chief, for the purpose of exploring Susa and other places in the Baktyari mountains. He crossed the highest part of the great chain of Mungasht, and visited the ruins of Manjanik, which are of considerable extent. He also examined the curious ruins in the plain of Mel Amir, where he copied some of the cuneiform inscriptions, and states that some of the sculptures, two colossal figures on which represent two priests of the Magi, appear to be of very ancient date. During this journey he was on one occasion attacked by a wild tribe of Dinaruni, and robbed of his watch, compass, and other articles; but on complaining to the chief they were all restored to him. He was in the habit of traversing the wildest districts quite alone, and was never molested, except in this instance, and at the period when this occurred the country was in a state of war.

In 1842 and 1843 he spent a considerable length of time in exploring the provinces of Khuzistan, in Persia, an account of

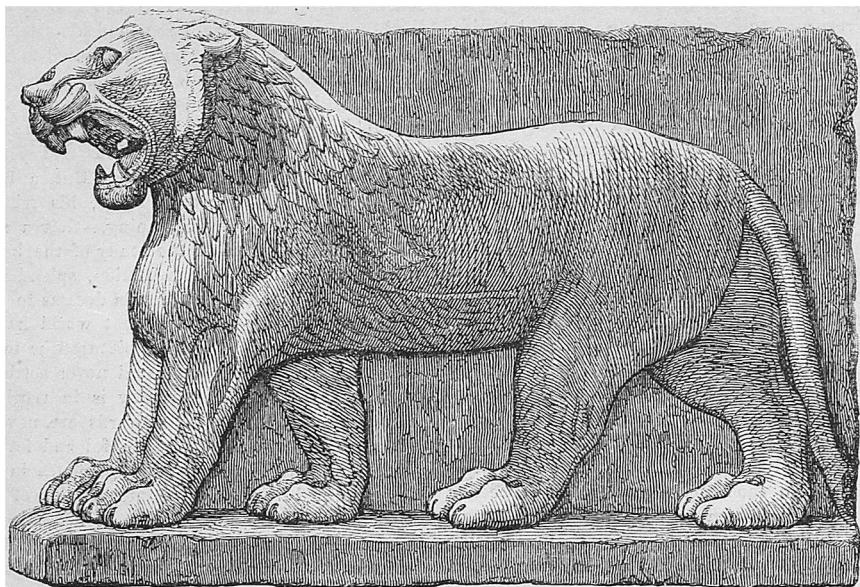


FIG. 13.—THE ASSYRIAN LION OF THE NINEVEH SCULPTURES.



FIG. 14.—A KING HUNTING THE LION.



FIG. 15.—THE KING'S RETURN FROM THE LION HUNT.

which he transmitted to the Geographical Society. In this he relates a curious incident illustrative of the barbarity of the chiefs of this district. A eunuch, named Motamid-ed-Dowleh, getting the followers of Wali Khan, the legitimate chief of the Mamesseni, into his power, he treated them thus:—"He built a lofty tower of *living men*; they were placed horizontally one above the other, and closely united together with mortar and cement, their heads being left exposed. Some of these unfortunate beings lived several days; and I have been informed that a negro did not die until the tenth day. Those who could eat were supplied with bread and water by the inhabitants of Shiraz, at the gate of which this tower was built. *It still exists*, an evidence of the utter callousness to cruelty of a Persian invested with power."

All this travelling, and the intimate knowledge with the language and manners of the various Persian and Arab tribes, eminently fitted Dr. Layard for the great task he was now about to undertake; and we may safely doubt whether a less extended acquaintance with oriental traditions and antiquities would have supplied that spirit of scientific enthusiasm, and judicious and well-directed energy, which presided over his labours at Nimroud, or that picturesque beauty of description and accuracy of detail, which lend to his writings so much of their value and interest. We cannot describe the truly Arabian love of a roving life, unshackled by the ties or forms of civilisation, combined with the student's longing to explore the haunts of the mighty men of yore, and test the truth of twenty hundred years of tradition, better than in his own words. The opening paragraph of the first volume of his great work paints beautifully these delights and aspirations. As we read it we fancy we hear the deep breath of the sleepers around the lonely cabin-fire, or the Arab dog, like a faithful sentinel, barking his challenge through the clear air of an eastern night, as he keeps watch and ward over the flocks of the tribe. "During the autumn of 1839 and the winter of 1840," says Dr. Layard, "I had been wandering through Asia Minor and Syria, scarcely leaving untrod one spot hallowed by tradition, or unvisited one ruin consecrated by history. I was accompanied by one no less curious and enthusiastic than myself. We were both equally careless of comfort and unmindful of danger. We rode alone; our arms were our only protection; a valise behind our saddles was our wardrobe; and we tended our own horses, except when relieved from the duty by the hospitable inhabitants of a Turcoman village or an Arab tent. Thus unembarrassed by needless luxuries, and uninfluenced by the opinions or prejudices of others, we mixed amongst the people, acquired without effort their manners, and enjoyed without alloy those emotions which scenes so novel and spots so rich in varied association cannot fail to produce."

"I look back with feelings of grateful delight to those happy days, when, free and unheeded, we left at dawn the humble cottage or cheerful tent, and lingering as we listed, unconscious of distance and of the hour, found ourselves as the sun went down under some hoary ruin tenanted by the wandering Arab, or in some crumbling village still bearing a well-known name. No experienced dragoman measured our distances, and appointed our stations. We were honoured with no conversations by pachas, nor did we seek any civilities from governors. We neither drew tears nor curses from the villagers by seizing their horses, or searching their houses for provisions; their welcome was sincere; their scanty fare was placed before us; we ate, and came, and went in peace."

"I had traversed Asia Minor and Syria, visiting their ancient seats of civilisation, and the spots which religion has made holy. I now felt an irresistible desire to penetrate to the regions beyond the Euphrates, to which history and tradition point as the birth-place of the wisdom of the west. Most travellers, after a journey through the usually frequented parts of the East, have the same longing to cross the great river, and to explore those lands which are separated on the map from the confines of Syria by a vast blank, stretching from Aleppo to the banks of the Tigris. A deep mystery hangs over Assyria, Babylonia, and Chaldaea. With these names are

linked great nations, and great cities dimly shadowed forth in history; mighty ruins in the midst of deserts, defying by their very desolation and lack of definite form the description of the traveller; the remnants of mighty races still roving over the land; the fulfilling and fulfilment of prophecies; the plains to which the Jew and Gentile alike look as the cradle of their race. After a journey in Syria the thoughts naturally turn eastward; and without treading on the remains of Nineveh and Babylon, our pilgrimage is incomplete."

Dr. Layard, therefore, immediately made preparations for paying a preliminary visit to Mosul; and after a hazardous journey through Kordistan, succeeded in reaching it in safety on the 10th of April, in 1840. After a short stay in the town, he and his companion rode to inspect the mighty ruins on the east bank of the river. They made an excursion to an Arab village called Hammum Ali, around which are still the vestiges of an ancient city. Their object was to explore the mound of Kalah Sherghat, a vast ruin on the Tigris, about fifty miles below its junction with the Zab. As they stood upon an eminence outside the village the whole plain around appeared studded with mounds, one of a pyramidal form rising high above the rest, and beyond it the waters of the Zab. These mounds were just the same when Xenophon led back the ten thousand Greeks across the plains of Mesopotamia, twenty-two centuries ago, and even then they were only *supposed to be* the remains of an ancient city. What a stupendous interval must have elapsed since it was flourishing in its prime! Lucian, the Greek writer, lived in the first century after Christ, but he states that even in his day the very site of Nineveh was forgotten, and from that time to the present no traveller had ever attempted in right earnest to discover it, and on the desolate plain of Kalah Sherghat there were no visible remains of civilisation beyond a few pieces of broken pottery, and inscribed bricks. Here was a field of labour and research that might well tempt the loftiest ambition; to make these mounds deliver up the treasures of ancient art and glory which they had concealed for three thousand years and more, and tell the world of battles, sieges, strange and eventful fortunes of which history had taken no note. But besides stimulating his zeal and curiosity, the contemplation of these remains produced in Dr. Layard's mind a deeper and more lasting impression than had ever been made by the mightiest ruins of Greece or Rome. "The scene around," says he, "is worthy of the ruin the traveller is contemplating; desolation meets desolation; a feeling of awe succeeds to wonder; for there is nothing to relieve the mind, to lead to hope, or to tell of what has gone by. These huge mounds of Assyria made a deeper impression on me, gave rise to more serious thought and more earnest reflection, than the temples of Balbec or the theatres of Ionia."

He again examined the ruins of Nimroud when descending the Tigris on a raft, in the middle of April. He met with a great dam, also, consisting of huge square stones fastened together by cramps of iron, over which the river flows in a formidable cataract. The dams were intended to cause the river to rise into the numerous canals which intersect the country. They greatly impeded the fleets of Alexander, but even in his time their origin was unknown, and they were supposed to be the work of an ancient and extinct nation. After inspecting these remains, Dr. Layard's mind was made up, and he determined some day or other thoroughly to examine into this great mystery.

He paid another visit to Mosul in the summer of 1842, and then found that M. Botta, the French consul, had already commenced excavations in the great mound of Koyunjik, and had discovered various sculptured slabs of gypsum, and other remains of a deeply interesting character; and as his drawings and specimens were all forwarded to Europe, his scientific friends in Paris easily induced the French minister of the interior to make him a grant of the public money to enable him to carry on his labours. Dr. Layard had been introduced to Sir Stratford Canning (now Viscount Stratford), the British ambassador at Constantinople, who instantly perceived how useful his varied attainments, and intimate knowledge of the

eastern languages and manners, might be to the embassy. He was accordingly employed by him in several missions of an important and delicate nature in Albania, Servia, Bulgaria, and Asia Minor, which he executed to his entire satisfaction. In the meantime M. Botta continued his explorations, and as he allowed Dr. Layard to inspect his drawings as they passed through Constantinople, on the way to France, the latter brought the subject under the notice of Sir Stratford, who manifested the liveliest interest in the success of the enterprise, and signified his intention of affording Dr. Layard every possible aid in case he commenced to make any researches himself. He accordingly returned to Mosul in November, accompanied by Mr. Ross, an English merchant, and one or two servants; and taking up his abode in an Arab hut, and having hired six of the peasantry to assist him, he set to work in right earnest.

He had great difficulties to contend with in the superstitions of his Arab labourers, and the avarice, caprice, and tyranny of the pacha, Kerili Oglu, a ferocious ruffian, who was the scourge of those whom he was sent to govern. He frequently interrupted the progress of Dr. Layard's work upon one pretence or another, and it was not until he obtained a firman, or vizirial letter from the sultan, through the instrumentality of Sir Stratford Canning, that he was enabled to pursue his course unmolested. This document not only authorised the excavations, but the removal of the sculptures. He was out gazelle-hunting when he received it, and he "read by the light of a small camel-dung fire the document which secured to the British nation the records of Nineveh, and a collection of the earliest monuments of Assyrian art."

Steamers being unable to ascend the Tigris, Dr. Layard was obliged to float the best of the sculptured slabs which he had succeeded in excavating on rafts formed of inflated skins down to Baghdad, where they were placed on board the vessels for transportation to England.

His health having suffered greatly from overwork and anxiety under so warm a climate, he now made an excursion to the Tiyari mountains, inhabited by the Chaldean or Nestorian Christians. He gives in his work some very interesting details relative to the history and mode of life of this primitive and simple people. His account of the massacre of ten thousand of their number, men, women, and children, in 1843, by the ferocious Mussulman, Beder Khan Bey, is horribly graphic. His description of a visit to the high ledge of rocks where great numbers had fled for refuge, and where, having surrendered upon promise of quarter, they were slaughtered without mercy, where the earth was covered with skulls of all ages, from the child unborn to the toothless old man, heaps of blanched bones, mingled with the long plaited tresses of women, skeletons hanging entire to the dwarfed shrubs, shreds of discoloured linen and well-worn shoes,—is written with great power, and we regret that our space does not permit us to transcribe it.

Upon his return to Mosul, he found letters from England, informing him that Sir Stratford Canning had presented the sculptures which had been already sent over to the British nation, and that the government had at last granted funds to the British Museum, for carrying on the excava-

tions at Khorsabad and elsewhere. Although the grant was miserably small and inferior to that given to M. Botta by the French, Dr. Layard resolved to turn it to the best account, and by uniting in his own person the various offices of draughtsman, sculpture-packer, and overseer of the workmen, he was enabled to bring his labours to a prosperous issue, and bestow unheard of benefits on science.

Upon his return to England, though suffering from aguish fever, caught in the damp rooms which he was obliged to occupy at Nimroud, he prepared his work for the press, and for the trustees of the British Museum a volume of inscriptions in the cuneiform character. His *MONUMENTS OF NINEVEH*, a splendid folio, containing one hundred magnificent engravings of the Nineveh sculptures and remains, from drawings taken by himself on the spot, affords another proof, if another were wanting, of what his many-sided talent is capable of achieving. It is one of the most remarkable works of art of the present day.

The university of Oxford conferred upon him the honorary degree of D.C.L., at the Grand Commemoration in 1848. At the end of that year he returned to Constantinople as *attaché* to the embassy there, and in the following year resumed the excavations at Nineveh, where he remained until the summer of last year. He is now engaged in preparing for the press an account of the results of the excavations, and particularly of the discovery of the important annals of the Assyrian kings contained in the Bible.

When the Earl of Granville succeeded, under the whig administration, to the office of secretary for foreign affairs, vacated by the resignation of Lord Palmerston, one of his first acts was the appointment of Dr. Layard to the under-secretaryship. His lordship, during his short tenure of office, gave many proofs of high diplomatic talent, and by a judicious mixture of dignified firmness and conciliation, he succeeded, without sacrificing the honour of the country, in restoring amicable relations with many of those powers whom previous events had estranged from England. But in Dr. Layard's appointment he performed an act which did more to raise him in public estimation than any well planned stroke of his foreign policy. He showed that, nobleman as he was, he was not bound by the stupid aristocratic prejudices which have been so long the bane of his country, and have committed so many of England's dearest interests to the keeping of imbeciles whose only recommendation was the accident of their birth. He proved that he was willing to recognise other claims to share in the administration of public affairs, apart from that of connexion with the "great houses," and that he thought a life of patriotic devotion to science a weightier testimonial than the most thorough-going political partisanship. His lordship doubtless was about to commence a new era, and had adopted for his motto *Palmam qui meruit, ferat*. We have only to regret that Dr. Layard should have had so little time to reap the fruits of so enlightened a policy. He was returned last summer as the representative for Aylesbury, and all who are anxious to see the House of Commons contain a larger measure of intellect, learning, energy, and business habits than heretofore, will heartily rejoice at his success. Him who has shed so much honour on England, England should delight to reward.

CATHEDRAL OF NOTRE-DAME, PARIS.

THOUGH we learn from Victor Hugo that the cathedral of Notre-Dame de Paris was begun under Charlemagne and finished under Philip II., yet the obscurity which envelopes the origin of Paris itself also extends to the construction of the cathedral in question; and it is difficult to discover, in the midst of the contradictory statements of the old French historians, what saint or king really laid its first foundation.

For instance, some historians assert that St. Denis laid the first stone of the cathedral pile, but they are not certain whether it was in the *Cité*, or any of the *Faubourgs*; neither

do they know whether the cathedral was first called *Notre-Dame* or *St. Denis du Pas*. There is, however, every reason to believe that St. Denis had nothing at all to do with the construction of this edifice.

Gregory of Tours tells us that when St. Denis came to Paris, the city still went, to use the words of Julian, who wrote in the third century, under the reign of Decius, "by the name of Lutetia, that it was surrounded by the Seine, and situated on a small island, which was approached on each side over wooden bridges." Now, at that time, Paris was